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A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

JANUARY
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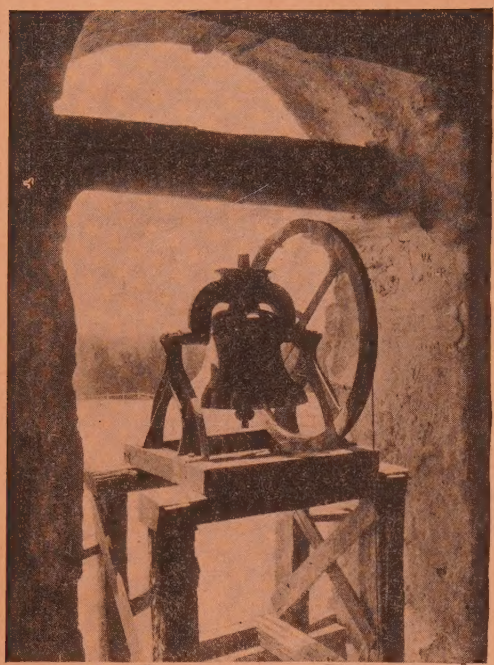

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The Unitarian Advance

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THE UNITARIAN PLATFORM

THE General Conference of Unitarian and other Christian churches stands and believes that the individual churches must stand and work:

For equal rights and complete justice for all men of all races, in all stations of life.

For the right of all men to self-maintenance, a right ever to be wisely safeguarded against encroachments of every kind.

For the right of the workers to some protection against the hardships resulting from swift industrial changes.

For the principles of conciliation and arbitration in industrial dissensions and the full consideration of the rights of the public at times of disagreement or industrial warfare.

For the protection of the workers from dangerous machinery, occupational disease, and mining disasters.

For the abolition of child labor and the protection of children from exploitation in industry and from work that is degrading, dwarfing and morally unwholesome.

For such regulation of the conditions of toil and hours of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven and a wage based not on a seven-day week but on a six-day week.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of workers and for those incapacitated by injury in industry.

For the control of the natural resources of the earth in the interests of all the people.

For the gaining of wealth according to the highest ethical standards and the holding of wealth as a social trust.

For the discouragement of the immoderate desire for wealth; and the exaltation of man as the end and standard of industrial activity.

For the abolition of poverty.

For proper housing; for the proper care of dependents and criminals; for pure food and drugs; for wholesome recreation; and for international peace.

For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against encroachments from the special interests of the few."

Unanimously adopted at the General Conference of Unitarian churches at Washington, 1911.

The Unitarian Advance

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VOLUME II (NEW SERIES) JANUARY, 1912 NUMBER 5

WHAT shall a new year bring to us in our denominational work and prophecy? "A little more of the same sort," of course, to a large degree. What else can reasonably be expected? For, of course, "New Year's" is chiefly a convenient fiction. It neither begins nor ends anything of itself; and 1912 is simply 1911 prolonged. Yet the season has inevitably the psychological advantage of a fiction universally agreed upon; and 1912 *may* come to mean to us much more than any twelvemonth past, in many ways. Why not have it so?

———o———

FOR at any rate, the beginning of a new year affords a convenient opportunity for taking our bearings afresh, and (to change the figure) of taking account of stock. There are several things, for instance, which we wish that every church in our fellowship would face, point-blank, and straight to the front, just about this time. First (let each ask itself) is this church doing the fair and square thing with its minister? Is the salary paid him up to the measure of his worth, and his need, and of the church's reasonable possibility of paying? Or is it simply the sum fixed in times of a lower cost of living and at a period of more meagre church efficiency? Is the church standing straight and fair behind the minister for his support in other things, besides material maintenance? Is the church alive with him to the value of the *business of the church* in terms of moral and spiritual efficiency? Is the church-life a mere traditional drift, or a vital progress of efficiency? Is the church being too easy with the minister; expecting only light service of him because it is taking its own enterprise too lightly? January first, 1912, is a good time to think of these things.

———o———

IT is a good time, also, for the minister to think of things. Is he doing the fair and square thing with his church—with his job—with his ideal? Does 1912 dawn with any specifically new vision of method in achievement or impulse in prophecy? Was his Unitarianism of 1911 quite big enough for him after all? Shall his Unitarianism of 1912 be something of ampler dimensions?

But then, what is the use of preaching to preachers?

———o———

WE are many of us very eager about a more resolute and determined program of missionary activity within our fellowship. We chafe at the smallness of things done in the past: we dream of big things that ought to be done in the present. And that is a good sign. No church is really fit to live that is not kindled with a glowing missionary enthusiasm. And we are splendidly discovering these days, that we are very much alive:—therefore we *must* be missionary. But missionary enterprise may take two aspects. At first thought with us missionary enterprise means the planting of new churches: invading new territory with our free gospel; swelling our year-book lists. That is important and must not be neglected.

———o———

BUT there is another phase of missionary activity which seems to us just as efficacious, though too often neglected. Let us invent a name for it: let us call it *"Intensive Missionary Enterprise."* It means not the adding of more Unitarian churches to our lists, but the making of every Unitarian church on our list *more of a church.* It is one thing to go into a new community and gather forty or fifty new families together there; get them and their neighbors—and the A. U. A. to raise the money for the building and equipping of a new church-edifice and paying the salary of a new minister (at starvation rates, at first), and go through all the toils and sacrifices involved in the new start:—that is worth doing undoubtedly, where it

can be done at all; and perhaps the percentage of failures and seemingly wasted effort is not as appalling as might be expected, all things considered. But meanwhile, is there a Unitarian church already established, which has begun to exhaust the missionary possibility of its own community? Are there not places where the building is already standing, the salary already being paid, the pains of organization already through with, where by the same zest of enterprise and expenditure of time and money, an equal forty or fifty recruits might be gathered, to greater accumulative effect, if only we could acquire a "standard of efficiency" for home work, more highly developed than that now existing? If our Unitarian churches should be genuinely swept by a real and vital missionary passion in the year 1912—(and why not?)—we suspect that the fruitage would be twice as satisfactory and sanctifying if it could be so directed as to count first on the "home field:" in the wilderness about one's doors; and only after that for the planting of new churches in communities already over-churched.

———o———

THE staggering blow dealt to the cause of organized labor by the "McNamara confessions" cannot easily be over-estimated. The people of this nation simply will not stand for murder and dynamite as a method of social reform, and the sneaking brutality of a crime like that committed in Los Angeles is forever abhorrent to all that American democracy involves. We may only hope that the outcome of these confessions will be a radical housecleaning in the ranks of labor federations, and the purging of the whole body of a deadly element of disease which has developed within it. Of course everybody knows that the rank and file of America's workingmen are in no least way implicated in this outrageous thing. Everybody knows that the principle of trades-unionism involves nothing of the sort, and that the trades unions of this country have simply been grievously deceived and exploited here, as too often elsewhere, by unworthy and unrepresentative agitators in their behalf. A wiser and nobler quality of leadership in the counsels of the union would undoubtedly quicken materially their pace of progress. But then wise and noble and disinterested leadership is not easy to secure anywhere, and human nature in the labor union acts as it does everywhere else—sometimes to woeful mistake.

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THERE is something more to be said of the McNamara confessions than this, however. Grant that these men were dastardly brutes and conscienceless criminals, why were they doing just what they did,—and why were other men abroad doing the same sort of thing, deliberately, and in cold blood,—and at tremendous personal risk? And why was there money,—and a lot of it—on hand, to pay for having such things done? Where was the final motive? Why the final motive was unmistakable, interpret it as we may. The final motive is the conviction of some vehement-willed men, somewhere, that the only way of convincing society that the laboring man's demands for their just rights to decent life conditions and fair industrial opportunity must be heeded is to punctuate the demands with the grim arguments of the "war measures"—of destruction and lawlessness. *Other ways have been tried,* they believe, *and they have proved futile.* The logic of history, they insist, is that society never has and never will yield any considerable step of personal, or social or industrial advantage to the unprivileged except by the stern pressure of brute force.

———o———

NOW this is poor reasoning, we believe, and very stupid indeed. But is there not danger of our being stupid on our own side? Do social prejudices and complacences often crumble away merely at the persuasion of pleasant words? Throwing bombs, and murdering "scabs," and raising funds for the defence of blood-guilty men is all an evil thing. But then of course, any act which hinders the course of poor man's justice, anything which helps to keep unrighteous systems of industrial inequality still shackling the course of human progress, anything which helps to blind the eyes of society to the real facts of social responsibility and

social equity is also an evil thing, and in the last analysis the *same sort of an evil thing*. Every healthy souled man wants the condition of the working man to improve; wants fewer men to work at starvation wages, and fewer women and children to work at all; wants fewer homes to be cursed by the blight of crushing poverty, and fewer souls to be dwarfed by demeaning social conditions. Of course. But are we not stupid nevertheless, if we let easy-going prejudices and complacences persuade us always to belittle the workingman's grievance, and exaggerate the well-to-do man's grievance at every clash of labor, every inconvenient strike, every political issue turning on the industrial question,—and practically to make ourselves a part of the stubbornly inert "society" that has to be bombarded into common sense by brutal methods of awakening? We have no least sympathy with labor-brutishness, or cruel lawlessness, or the argument of force;—and it is a grievous blow to the cause of organized labor that it is discovered to be implicated with men of this sort, through the false dealing of some of its leaders. But we still believe in the cause of organized labor as a rational method of social progress—never so much as now, when the strong clean reinforcement of the wisdom of better men is needed in its behalf.

———o———

CHARLES DICKENS was born a hundred years ago, the seventh day of February. We are not amongst those who clamorously claim every distinguished man to have been a "Unitarian" whose biography affords the least excuse for such a claim. For a short period of his life Dickens was a regular attendant at the little Unitarian chapel in London where James Martineau preached, and semed very much at home there, and always maintained a fine respect and eager friendship for that noblest of English Unitarian prophets. But that did not quite make a Unitarian of Dickens in any proper and technical sense of the word. His theology, such as he had, was always conventionally orthodox and his church connection was never permanently withdrawn from the established church of England. All of which of course does not in the least change our interest in him or our deep sense of essential fellowship with the fundamental religion of his soul. Dickens was *par excellence* the prophet and apostle of social democracy; he was superb interpreter of the divine fact of human nature, and his novels stand as noble exponents of the gospel of the worth of the common man. As such, of course, his work belongs with ours, and our gospel is splendidly in accord with his. We hope that our churches will not miss the opportunity which this centenary will afford of emphasizing the significance of this gospel of democracy as a religious faith, through the conjuring spell of his vivid literature; and what will it not mean to us, if altogether, we may be tremendously sincere about it all!

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THE cause of the International Arbitration treaties is not having an easy time of it in this country—for which the gods be praised! For there was danger of it all being too easy—and therefore insignificant. But the very friction caused by the folly of the unregenerate may serve to bring more vigorous meaning into the movement. It will be the worst sort of shame if the American people fail before this great test of their Christian idealism. We do not think that the people will fail. If the United States Senate should happen to fail (which is quite another matter) we shall be very sorry for the embarrassment which their stupidity will involve; but we suspect that in such an event, the people of the nation will be startled into an education of exhilerating enlightenment on the subject which will count prodigiously for final progress in the cause of peace. Still, let no man who has influence, and no organization which respects its own responsibility in the matter neglect to do anything which may help to make the eighty-eight Senatorial gentlemen in Washington who have the decision of this matter in their hands, mistake the eagerness of the men of religion and ideals to have these treaties passed as the President has presented them.

WE rejoice that things are happening to cleanse our national hands of complicacy with the crime of Russia's persecution of Jews through the ignoring of the passport rights of American citizens of the Hebrew religion. Of course diplomacy is always a delicate matter; and treaty-adjustments involve complexities of detail past the comprehension of the average man. But justice is justice, and wrong is wrong; and America is not properly in the business of excusing atrocious wrong and persistent injustice directed toward any of her citizens by any even "most favored" foreign nation; and we are glad that our Congress has decided that our stand in the matter shall be emphatic. Incidentally, we are glad also that when the issue came before our General Conference in Washington, we did emphatically the right thing in letting our prophetic instinct stand triumphant over any priestly "council of caution." The thing we did was "our sort of thing," and subsequent happenings reveal to us how foolish we would now feel had we done otherwise.

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THE last word has been said, it seems, about the sale of Unitarian literature not bearing the imprint of the A. U. A. or the Unitarian Sunday School Society at the Boston Unitarian Headquarters. The incident is closed. we are assured. What is done at every other Unitarian Headquarters in the land, New York, Chicago, and San Francisco, cannot be done in Boston without squandering denominational money to the tune of $600 a year. This it too bad. The confession of impotency at our national headquarters to find a way of supplying Unitarian people with the books of some of their noblest prophets, Dole, Crothers, Gannett, Slicer, and even Dr. Hale, without sending them across the street to the Denominational Headquarters of another fellowship is certainly disconcerting. The general impression is that the utilities of "Twenty-five Beacon Street" ought not always to be put on a money-making basis, but we don't want the Sunday School Society to be out $600 simply for the sake of an idea. Nevertheless we still suspect that a little business sagacity and common sense and "method of proportion" might yet devise a way of modifying an ironcast policy which involves so inherent absurdities.

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"JOSEPH'S COAT" OR "SEAMLESS ROBE."

THE religious liberal has a profound distrust of the compartmental mind. He places Faraday's principle of action, "When I go into my laboratory, I lock the door of my sanctuary; and, when I go into my sanctuary, I lock the door of my laboratory," side by side with that of the Southern negro who robs a hen roost on his way home from church as equally indefensible examples of the utterly inconsistent logic of the compartmental mind. A rational mind must be rational throughout, an ethical life ethical throughout, to meet his stern requirements. He cannot abide the man who is only rational in spots or the man who is only moral in streaks.

At one of the sessions of the International Council in Boston four years ago a Swiss minister delivered an address in which he contended that the spirit of the religious liberal was perfectly expressed in the words of Luther, "Here I stand. God help me. I cannot do otherwise." In the discussion which followed Prof. Peabody said that to him no words which expressed simply a position, a stand, could possibly express the fullness of liberalism as it was not a position but a movement, a progress. The words of John Robinson to the Pilgrims on the eve of their departure for the New World, "Be assured that God hath ever more new light about to break forth from his holy word," far more nearly expressed to him its essential spirit. It was a happy characterization. We all join in a hearty "Amen." So say we all of us. Progress is the word. By this token shall we know the brethren.

But the same stern condemnation of the compartmental mind must apply in this regard. The man who is a progressive in his theology but a conserva-

tive in his economics and a hopeless standpatter in his politics labors under the same disadvantage of the compartmental mind that beset Faraday and the Southern negro. Modern theology and antique political economy are most unequally yoked together. Occasionally a new liberal is heralded with the blare of many trumpets and we await his message with eager expectancy in hushed silence and are distinctly indignant when the extent of his liberalism proves to be a disbelief in the virgin birth. It reminds one of Charles Lamb's remark when an enormous mustard plaster was being put upon him, "Isn't that a great deal of mustard for a very little meat?" We get the same shock when we find what a small area of himself many a so-called liberal permits to become progressive.

A body of independents like ourselves must ever be more or less of a Falstaffian army in the unlikeness of our uniforms. Our conclusions will differ as the diversity of experiences but there should be a unity of the spirit and it is axiomatic to affirm that no man can have the Unitarian habit of mind who is not a progressive. He who is a Bourbon on election day and reactionary in his whole outlook on the social order really needs a dual personality or thought-and consistency-proof compartments in his mind if he is going to attend a Unitarian church on Sundays. He is not of us and some one should have the good grace to tell him so. If the two parts of that man were cut asunder they would not go roaming over all the earth in search of each other as the two halves of primal man when sundered as Plato dreamed in his "Symposium." They would have so little in common that they would not recognize each other when they met. "What's Hecuba to him, or he to Hecuba."

Some day ere long the progressives of the world are going to wake up to a sense of their real oneness. The religious liberal will say, "Why, my very gospel compels me to be a political progressive." And the economic radical will say, "The principles I hold ally me necessarily with the religious radicals. Strange I never realized that before." The lateral lines of cleavage are already replacing the vertical ones in political life. Progressive Democrat and Insurgent Republican and Socialist see their essential kinship and realize that their natural and inevitable and relentless foe is the standpatter whatever his label. Soon all the modernists of every field will be wigwagging their fraternal greetings to each other and climbing over the old boundary walls and helping each other to be utterly consistent in his progressiveness, brothers all.

Joseph's robe of many colors ill becomes the Unitarian mind. It should wear the seamless robe. *En avant la garde!*

E. S. W.

———o———

THE SPARK OF THE SPIRIT.

The Spark of the Spirit is ready
  To kindle a flame that shall rise
From the depths of the dusky valley
  To the dome of the vaulted skies.
And the lowly shall creep from the shadows,
  To find in the ruddy blaze
The beacon of their salvation,
  The hope of diviner days.
And over the lowland and highland
  Its beams shall be shed abroad;
And all shall have hope of heaven,
  And all shall have faith in God.

The Spark of the Spirit is burning,—
  But the blaze can never be
Till the fuel of life is given,
  And given by you and by me.
The mystic fire from heaven
  Must burn on the human sod,
And its radiance be kindled
  By surrender of self to God.
For as surely as Calvary's beacon
  Found form in a lifted cross,
So surely the flame of revival
  Is the blaze of our dearest dross.

The Spark of the Spirit is waiting;
  And you,—for the golden time
When the glory of God, resplendent,
  Shall make every life sublime;
When the wayward of earth shall listen
  To the call of the Father's voice;
When the bondage of sin shall be broken,
  And the soul of the lowest rejoice.
But say, as you wait for its coming,
  Praying God to abolish the dark,
And craving the blaze of revival,—
  What fuel will you give to the Spark?

CHARLES W. CASSON.

The Challenge of the New Year

By Rev. J. T. Sunderland.

A NEW YEAR is a challenge to new and higher life. It is an invitation to discontent with what we are, a call to go forward. It is a summons to turn a fresh leaf, with a view to writing a worthier page. Heaven pity him who is not ashamed of the old blots, who does not long to try again for a fairer record! It may be thought childish to make fresh endeavors and new resolutions with the coming of a new year. Rather is the opposite true. To be dissatisfied with our present attainments and to set out to achieve something higher and larger, is the most reasonable, manly and noble of experiences.

The strongest and wisest men oftenest challenge life, to see whether it is yielding to them its best; oftenest search out sternly their own weakness, mistakes and failures, to the end that they may overcome them. And what so natural a time to do this as the new year? Wrote Henry D. Thoreau, in his diary one spring as he went forth to the experiences of a new season: "I go forth to make new demands on life. I wish to begin this summer well; to transcend my daily routine and that of my townsmen; to have my immortality now. I pray that this life of this spring and summer may be fair in my memory. May I dare as I have never done. May I purify myself anew as with fire and water, soul and body. May I guide myself to be hunter of the beautiful, that nothing escape me. I am eager to report the glory of the universe. May I be worthy to do it; to have gotten through with regarding human values, so as not to be distracted from regarding divine values. It is reasonable that a man should be something worthier at the end of the year than at the beginning."

This record in Thoreau's diary was the sign of a sane and wise, as well as of a strong and noble soul. The spirit that animated Thoreau is the spirit of every true life. The noblest men and women never reach the point where they are content with their present attainments.

To cease to make definite efforts to go forward is to go back. To be content with what we are is to perish. Even St. Paul counted himself not to have attained but tells us that leaving the things that were behind he pressed forward towards the things still above and beyond him. Writes Browning: 'Why stay on earth unless we grow?"

Tennyson's words are equally virile:—

"I hold it truth with him who sings
To one clear note in diverse tones,
That men may rise on stepping stones
Of their dead selves to higher things."

Heaven grant that we may never stagnate, never get beyond making strenuous new endeavors. The New Year's call is to new, higher, larger and richer life.

The temptations which most sorely beset nearly all of us, I suppose, are temptations to live selfishly and superficially; for the lower things which perish, instead of for the higher which endure; for our own ease, which is likely to result in anything but real ease; to chase restlessly after phantoms and mirages and false lights, instead of walking calmly by the eternal stars.

Let us set out this year to simplify our lives. Oh, how complicated and burdened and wearisome life tends all the while to become in an age like ours, unless we are constantly on our guard.

In a thousand ways we are asked to spend our money for that which is not bread and our labor for that which satisfieth not. We struggle beneath an ever-growing mountain of purely artificial wants. Let us simplify. We must. Thus relieved from the little things, we shall have time for the great. Freed from the burdens of the fictitious, we shall have leisure for the real. No longer slaves to our bodies and the whims of other people, we shall have opportunity to be ourselves, and to think about our minds and souls.

Let us learn this year to "sing at our work." The curse of labor is seldom or never the labor itself; it is the spirit in which we do it. The finest and highest

work in the world becomes drudgery if we do it in the spirit of a drudge. The most menial work in the world is glorified if we do it with the heart.

Let us all try to make the most possible of our social relations this year, and in ways that are worth while. Perhaps some of us do not go into society enough; then let us go more. Perhaps some go too much; then let us cut off. But, what is more important than anything else, whenever and wherever we go, let us carry out our best selves with us. I mean let us carry heart, sincerity, real interest in those we meet, interest in things of some value to the world. Then our social intercourse will not be the mere shallow and hollow thing that it is apt to become; but out of it will come influences that are satisfying and sweet and helpful to ourselves and others.

This leads me to say: let us make much of friendship this year. A thousand superficial acquaintances cannot make good the loss of one friend. God gives us few so precious treasures in this world as true friends. Friends and friendships are worth making sacrifices for—sacrifices to get them, and sacrifices to keep them.

Let us cultivate hope this year—hope and courage and faith. Let us decline to be dismayed or defeated or cast down. Let us look on the bright side of things. Let us talk about the sunny days, not the stormy. Let us look up and not down; forward and not back. Let us be optimists, resolute and on principle. Optimism is sanity; it is also victory. Pessimism is insanity and defeat.

Let us love nature this year, and take time to see her beauties and wonders. Let us not run so fast; let us not rush through the days and weeks and seasons so breathlessly and therefore so blindly. Let us take time on these winter nights to look at the glorious heavens above us, and on these winter days at the earth around us, beautiful and glorious in its garniture of frost and ice and snow. And when the wonderful spring and summer come, let us go forth to meet them as friends and lovers.

Let us gain victories over ourselves this year. Our worst foes are not outside, they are inside. We shall never have a better time to give them battle than now, nor a more favorable time to begin than with this year's beginning.

We all know what our bosom sins are; our weaknesses; our bad habits; our unlovely traits of character, which mar our lives and grieve and pain those who care for us. Let us determine, God helping us, that one or more of these bad habits or unlovely traits shall be fought and conquered this year.

Above all, let us make our lives earnest this year, and our religion not a thing of words or forms, but something vital. Let us deepen our lives. Let us strive for reality in our religious experience. Let us live nearer to God, nearer to our brother, nearer to ourselves. Let us do and live what we say, and *be* what we profess.

TOLSTOI.

How should we hope to estimate his ways,—
Americans, here in America?
We with our vulgar-thoughted arrogance;
Our aspiration and our untried energy;
Our eager pride of being seen and heard;
Our foolish publications and unshame;
Our boast of great "I AM's"; our bad parade
Before the public camera. In sooth
Our lies and cheatings, to be made
A thing for men to stare at; and the bloat
Of Fame's low toxin in the blood!

He with his lion heart all resolute
Waded the whited wastes of Russia's need
For more than eighty weary years
And flung his bleeding heart down in the snow
And stamped it there with his rude peasant boot
Bruising his life to death that they might live
Life more abundantly.

What prayers indeed are these, when men
Forsake the solace of life's luxuries
And take upon their towering strength of soul,
Determination's own identity,
To serve by dint of living sacrifice
Even the heart's remotest out-worn throb
Upon the altar of their fellowmen!

HARRIET LAKE-BURCH.

Unity Manse, Humboldt, Iowa.

THE TWO LEADERS OF MILITARISM.

THERE came to me the other day a letter from a committee, the chairman of which is a former American Ambassador to Great Britain and the acknowledged head of the bar in the United States. Serving with him, as members of the committee, are three Ex-Vice Presidents of the United States and two former candidates for the Presidency. This committee urges me to present the cause of arbitration to my Church people and sends, with high endorsement, a series of resolutions drawn up by a Commission of Peace. The first line of these resolutions reads as follows, "The present armed peace of Christendom is a scourge and a scandal. There are today more guns and bayonets, more bombs and shells, more soldiers on the land and more ships of war upon the seas than in any preceding century in the history of the world."

Upon this commission I note among other clergymen and distinguished laymen, the names of five Protestant Bishops. I also read the stirring appeal, independently printed, of Cardinal Gibbons, and I ask mystef the question, how comes it that if Ambassadors, Vice Presidents, Bishops, even candidates for the Presidency itself, besides the highest authority of the Roman Catholic Church, all ask for the ratification of peace treaties, for a lessening of war expenses, we still continue to go on building up huge armaments and fortifications? How comes it that. though the President of the United States gives most cogent reasons why he desires the peace treaties with England and France ratified, they are not ratified? Surely there must be some tremendously powerful and secret antagonist abroad in our land who is more influential than Bishops or Cardinal, more politic than Vice Presidents or Ambassador otherwise these arbitration treaties would be ratified with a glad shout, otherwise, too, we would not continue to build twelve million dollar battleships, nor would we continue to expend, as we have been expending in the last eight years, a sum for armed peace that exceeds our great national debt by one hundred and fifty-eight millions. Who or what is this powerful opponent to peace and arbitration? He is not one but two or rather he presents an active and a passive aspect. On his passive side we may call him General Indifference, on his active side Major Mammon.

Take at a time when it is known that a bill is pending in Congress to build one or more war vessels and see the crowd of interested contractors, ship-yard owners, foundrymen, commission men, &c., &c., that flock to the halls at Washington, note the number of newspapers suddenly flaring out with scare head lines "Japan is making a secret alliance with Mexico," "Germany is about to assert rights in Brazil," "Argentine and Chili are building dreadnaughts to use against the United States," so we are told. A feeling of fear follows. It sweeps through the community and then, well then it is not difficult to push through the House of Representatives a bill for two or even more battleships and cruisers instead of but one. Is it not time, it has well been asked, for "the government to find a way of replacing suspicion and force by reason and law. So that the world's wealth can be used for productive, humane and enlightened purposes instead of being squandered on ruinous and provocative preparations for war?"

Major Mammon is so well intrenched in his position, he has back of him so many adherents in the steel trust and the ship yard organization, in the contractors' field and the sub-contractors' camp that I almost despair of routing him but I do hope we may defeat General Indifference by appealing to Major General Conscience. That is why I am writing. One and all who read these words ought now to enlist under Conscience. They ought to show activity, interest, desire to win. The battle against intrenched interests and materialistic gain irrespective of results, can be won, but it can be won only by a large and a very determined army marching under the white banners of peace.

THOMAS VAN NESS.

"Not By Bread Alone"

By Rev. Edwin A. Rumball.

Minister of the Church of the Unity, Rochester, N. Y.

AMONG the most vital questions which it is to the interest of religion to always have clearly before it, is the question of the wisest and most helpful manner of its relation to the so-called physical needs of men. How far shall religion go in its emphasis of the "Bread of Life," as the real need; and how far shall it recognize that the staff of that life must be a bread which, while called "the bread that perishes" is found by us all to be absolutely necessary?

The practice of the Early Church seems to have been very generous in this latter direction. Indeed all forms of Oriental religion seem to have found it essential to attend to men's physical needs, so much so that we almost look for the usual pious beggar and mendicant in every Eastern religion. To watch the development of this attitude down the ages is to see a less emphasis upon it when the Church began to attach so much importance to right belief and teaching. Even when the possession of right dogma led men to the ethical conclusion of that dogma, the emphasis was still strongly spiritual. The poor were thought of as sent by God. Ills were to be borne patiently. Earth was no continuing city. God's grace was sufficient for us, however much bread we might want. Today as we all know this is not quite the tone of our gospel. The meaning of the modern tone will not escape us as we try to say the word which shall tell where the emphasis of religion should be placed. In all reactions men are apt to say extreme things. When one kind of man says that he only has use for a religion which means better bread and butter for everybody all round; and another kind of man says that religion is not meat and drink nor bread at all, but a spiritual life, there is need that a third kind of man shall come along and tell them where they are both wrong and both right. He can wisely answer, it seems to us, that the true position to take is that, while one says not by bread at all and the other says by all bread, he may say, not by bread alone.

Let him say this and he will probably have to stand alone. When greatness says that it has forever done with opinion, it must be willing to pay the penalty of daring to have a truth of its own. It used to be true, so it has been said, that there were only two sides to every question; now there are a hundred and he who would stand alone has not one against him but ninety-nine and he will need all the heroism he can obtain. For example, here is a firm, strong word that needs to be said, to the masses who ask that the churches concern themselves with the material needs of men. They cry that men must be fed and housed and that religion should ever make this its object. But when religion begins to do these things, does it receive much help from these people? There are churches which are meeting the social demands in almost every direction, but as soon as they begin to talk about duty and the hard personal things of the moral law; as soon as they begin to insist on the "bread which is not baked in the oven, the raiment which is not produced on the loom, the house not built with hands," the joys which are not from the senses, the vast multitude are uninterested. I am not sure that the masses are wholly to blame for this condition of things, any more than the caged lark is to be blamed for refusing to sing; but let us remember the fact. Let us remember that the churches are inefficient just as much because of the unideal motives which move the masses, as by the indifference and disloyality of church-members. Jesus and every Christ like him met death through the selfish indifference of the masses just as much as by the scheming of the priests. The significant remark of one at the sight of a Labor parade was "they are a fine lot of fellows, and would be finer, if they only knew how to vote."

The masses are to blame for our bad politics with the machine. This may seem a frank word, but it has to be said.

So much for part of the truth. There is another side. Even the poor do not live by bread alone. One of the finest and most hopeful things about the whole situation is their power to live for ideals, their power to turn their hungry mouths away from the bread which is baked in the oven, in order that they may not be disloyal to some principle which they hold precious. In illustration thereof, the following story will long stand as one of the best. In the long Garment Workers' Strike in Chicago there were twelve hundred and fifty babies born in the homes of the strikers. The Woman's Trade Union League and others tried to help these little ones with milk. Mrs. M. D. Robins tells of one visitor to one of the homes, finding a new born baby surround by three other children, three, four and five years old. "There was neither food nor fuel and it was a bitter winter's day. On the mother's bed there were three letters from her husband's employer, offering to raise his pay from $15 to $30 a week if he would come back and help break the strike. He had refused and his wife had rejoiced in his refusal. The visitor asked her how she could bear such suffering, not for herself but for her children. With a steady quiet look, the mother answered, 'It is not only bread that we give the children, we live by freedom; and I will fight for it till I die to give it to my children.'" Some of us have to live our three score years and ten and when all is done we can only say that we have given the world a little push. Little as it was it was a push worth while, but God grants to some, moments like this when the crisis calls for all within us, and the old world hopes and sings along its way miles at a time. But the idealism of the poor is not only to be seen in the crisis, it can also be seen in the daily performance of the common duties. They keep to the common path of virtue, hundreds of thousands of them, when house and living conditions deny the natural kindness of their fellows, when high rent and the pitiless exploitation of business makes many hopeless and sceptical of good, they yet kept their hearts in the right place. Something more than bread and butter must have meaning for them. Are not life's choicest gifts without money and without price, and many of us would rather starve than part with them. Let the striker's brave wife at least do this for us, that there shall be ploughed into our greatest thoughts of life, that making a living is not living. It was once whimsically said, "Its easy enough to talk about not caring for the things of this world, but the folks that does is mostly the folks that has 'em, I noticed." But the truth is that poor and rich alike are one in their valuation of the things in life which really make life worthwhile. It was Wordsworth who said, "We live by hope and admiration and love." Blot out the hours, the thoughts, the friends, you hope to possess; blot out the ideals, the duties, the beauties that you admire, blot out from home and friends, from social relationship and fellow-feeling the tenderness of love and it matters not how much material prosperity we enjoy, life would not be worth living.

To place the welfare of our spiritual life and the integrity of our highest convictions over against our physical well-being, will bring as it has often brought before many moral crises and their accompanying ethical opportunities. Whenever the best things have come to the world the Christs have to go to the cross for them. Love came in this way, liberty came the same path and history attests no greater truth than this, that the seeming failures of these things along its road are the noblest victories. God wastes nothing and in these great moments men grow and nations are born, and the peoples of the earth are lifted into almost unconscious obedience to the highest laws of their being, and all men find it harder to be petty and mean and easier to follow the gleam. Maeterlinck puts it thus, "It is not how to save the body that is in question, but our most beautiful feelings and loftiest thoughts." And when men say, what is the use of these things when the body has ceased to exist, there are of course

many answers, but however you answer, this is true, nearly all the morals, heroism and virtue of man have come in the answer to that choice. It is the old gospel of saving the body and losing the soul, the gospel which says that man knows of nothing that he may give in exchange for his soul.

"It is not the fact that you are dead
that counts,
But only, how did you die."

Perhaps we can see a little now what Jesus meant when he said that some of his followers would enter heaven lame. That striker's wife, if we may recur to her for our illustration again, and her children, are all going to be the worse physically to meet the battles of life, for all their suffering. A tubercular boy in the family would receive such a set back from such a period that life and its many relations will be different for it. It may become even a spiritual set back, body may act on mind and mind on spirit, hopes be dashed, good principles be lost and the whole life maimed. It is a big price to pay for loyalty to conviction, it means giving a great significance to life by other things than bread, but is it not better to be so maimed than to be whole and despised, out of the Democracy of God because we had not the courage of our convictions?

Apart from the personal problems which will continually call for this attitude on our part there are certain great causes which pay little wages other than loss and starvation for all who would further them. In the furtherance of these causes the heroic man will find that one of his greatest hardships will come from the well-wishes of those whom he thought he could depend on for help, but who live by bread alone. In one of his stories, Marion Crawford has this to say, that "if people would only act directly on things, instead of expecting the morality of their cant phrases to act for them, to feed the hungry, to clothe the naked, to pay their bills, and to save their souls into the bargain, what a vast deal of good would be done; and what an incalculable amount of foolish talk would be spared." If we wish illustrations of this we can always find plenty in our cities.

There is hardly an election in our American cities which has not somewhere as part of its issue the nomination of officials by others than the people. Let any man feeling the disgrace or backwardness of this condition of affairs, be willing to risk his business and his chances for material advance, and he will find that the cause that would live by principles and not by bread alone, will have a very small following. By their actions his friends will indicate their approval of his position, will secretly even support him, and will pat him on the back as a brave fellow, will do anything but come out in the open and share the risk of these things with him. He can lose his business, but they will not risk their's if they can help it. We recently heard a State Senator tell of the kind of influence which had most weight with him. He said that he seldom listened to the man who made his demands known in public, but most often to the man who would quietly come to his office and make his demands known. Surely the man who seeks legislation without the knowledge of the public, without letting any publicity risk his business for the position which he takes, is acting in one of the most unmanly ways. He said that sometimes a business man will write him something as follows, "I have recently signed a petition at my minister's request, for such and such a bill, please take no notice of my name." Coward! Some of us fail this way and some in another; always our greatest failure is as Phillips Brooks has said, when after we have seen our vision, we fall back into the matter-of-fact-life and do just as we did before.

There are two or three great causes of today which we may briefly touch upon, which require that a man shall approach them with little or no thought of the material consequences. The first of these causes is that of absolute honest business. Of course in this sphere it will largely depend on the man but if a man is not literally a bankrupt he may expect to lose a lot of money. William H. Baldwin, Jr., was once told by

a man great in the political and business world that it was "pretty rotten all round and that you really had to do these things," that briberies and favors were as necessary as any other features of business. "You must either do these things or your competitors will walk over you." His biographer adds that Baldwin challenged this not merely in theory, but with a certain blood-righteousness in his conduct. When it was said to him, "Very well then, you simply pass your business over to your less scrupulous rival;" he replied, "I'll take that risk. What I can't do straight he can have." It cost him thousands of dollars but he did it, not once only at some high moral moment, but continually as a principle of his life.

Another cause which calls for like pioneers is that of Peace. We would speak of peace not only between nations but also in the ever strained relations between labor and capital. Many will feelingly endorse the proposition that war shall cease but it is very hard to get these people to act on their feelings or belief. We see many things today which used to be done with much strife but now they are accomplished peacefully, but we are still pioneers who would have the nations act on their convictions and do such things as neutralizing the Panama Canal. In the realm of industry the same is true, yet demands can be met without violence; when John Burns met the dockers in the last great dock strike of London, to tell them that their demands were met, he referred in his speech to the fact that it was a "bloodless victory," not a baton had been drawn by a policeman, nor a soldier used in all London." But most men think that at times of great feeling like this, ends must be gained by less ethical means. Let any man stand for peaceful force and he will have to stand alone.

The cause of the simple life could also be included in this list. Few are willing to meet the social spurn of those who have long known us, in order to meet the demands of conscience as to the proper manner of one's life. "Man does not live by cake alone," but few of us will surrender it. Of greater importance, and yet as part of it is the cause of the abolition of the misery of poverty. We have tried those cures of the bread line order too long, the time has come to deal with this question with other means than that of bread. It must be by something more personal and therefore more costly. We must give time and thought, we must take upon ourselves shame and ridicule, we must spend of our lives to bring in the dawn of the glad era. The God of our lives will only become real and living as we follow him to the point where it hurts. As we said at the beginning, religion faces this question of emphasis; shall the church become merely a settlement or social kitchen, or shall it urge men not by bread alone, but by principles and convictions of justice and spiritual integrity? It is our loyalty to this last, this hard thing, this attitude which will send not only our pantry but our principles and ourselves in to the service of humanity, which will make true brothers of men, and the church a real church of God.

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FEARS THE UNITARIANS.

Taft's Church a Menace to Methodists, Says Bishop Berry.

Chicago, Dec. 18.—"The Methodist Episcopal Church needs to fear today the influence of Unitarianism, magnified, advertised, and clothed with respectability under the administration of Mr. Taft, our President," was the warning of Bishop J. P. Berry of Buffalo, N. Y., before the weekly gathering of the Methodist Episcopal ministers today.

The Bishop declared that the Methodist Church was at a standstill and asserted that "subtle attacks made upon the divinity of Christ" and the influence of Unitarianism were the principal factors which menaced the Church—*N. Y. Times*, Dec. 19.

Well, now!

———o———

NEW BOOK

By John Haynes Holmes.

G. P. Putnam's Sons announce the publication in February, 1912, of *The Revolutionary Function of the Modern Church*, by John Haynes Holmes.

The Occasional Hymns of Our Great Preachers

By Henry Wilder Foote.

II.

With William Henry Furness (1802-1896) we come in touch with another and younger group of men, the longest-lived of whom died only a little before the end of the 19th century,—men whose memories are still held precious by many who knew them personally. Dr. Furness had a remarkable career. He graduated from the Harvard Divinity School in 1823, became minister of the First Unitarian Church of Philadelphia in 1825, remaining its active minister for fifty years, and pastor emeritus from 1875 till his death in 1896,—a total of 71 years in the service of one church, a record which can seldom have been surpassed in history. Dr. Furness was a noted preacher, theologian, and author, a man of commanding presence and influence. And he contributed to American hymnody a dozen hymns, of which at least three or four have enduring worth. Some of Furness's poems are lacking in lyrical quality; some express a penitential note which somehow no longer seems natural to us,—though perchance that is a failing in ourselves;—some which have found their way into the hymn books are rather didactic essays than songs of worship. The most conspicuous example of this last group is the poem on "The Soul,"

> What is this that stirs within,
> Loving goodness, hating sin,
> Always craving to be blest,
> Finding here below no rest?
> * * * * * * * *
> 'Tis the soul! Mysterious name!
> Him it seeks from whom it came;
> It would, mighty God, like thee,
> Holy, holy, holy be!

Excellent lines, these, to quote in a sermon, but out of place as a lyric of praise. Of the true hymns written by Dr. Furness, which are likely to last long, perhaps the most charming are those for morning and evening,—a pair to be matched in English hymnody only by Bishop Ken's famous morning and evening hymns, written in the 17th century for the scholars of Winchester College, and by Keble's not dissimilar pair. Ken's pair, nobly set to Tallis's Canon, begin,

> Awake, my soul, and with the sun
> Thy daily stage of duty run.

and,

> All praise (Glory) to thee, my God, this night,
> For all the blessings of the light.

Keble sings,

> New every morning is the love
> Our wakening and uprising prove,

and, to the familiar tune of Hursley, (so-called because Keble was vicar of Hursley,)

> Sun of my soul, thou Savior dear,
> It is not night if thou be near;—

Furness's pair is less widely known but hardly inferior. His morning hymn runs in part as follows:—

> In the morning I will pray
> For God's blessing on the day:
> What this day shall be my lot,
> Light or darkness, know I not.
>
> Should it be with clouds o'ercast,
> Clouds of sorrow gathering fast,
> Thou, who givest light divine,
> Shine within me, Lord, oh shine!
>
> Keep my feet from secret snares,
> Keep mine eyes, O God! from tears;
> Every step thy grace attend,
> And my soul from death defend.
>
> * * * * * * * * *

The first four stanzas of his evening hymn are unsurpassed for beauty and dignity, in their original form, though in some books they have been marred by senseless alterations. At the end, however, the hymn falls off a little. Were it not for this weakening at the conclusion it would be a well-nigh perfect hymn. It is a pity, too, that this hymn has so far failed to find an adequate musical setting to cause it to sing its way into the hearts of men as it deserves to do. The four best stanzas run,

> Slowly, by thy hand unfurled,
> Down around the weary world
> Falls the darkness. O, how still
> Is the working of thy will!

Mighty Maker, ever nigh,
Work in me as silently;
Veil the day's distracting sights,
Show me heaven's eternal lights.

Living worlds to view be brought
In the boundless realms of thought;
High and infinite desires,
Flaming like those upper fires.

Holy truth, eternal right,
Let them break upon my sight;
Let them shine, serene and still,
And with light my being fill!

Closely following these two hymns for morning and evening comes his confession of weakness.

Feeble, helpless, how shall I
Learn to live and learn to die?
Who, O God, my guide shall be?
Who shall lead my steps to thee?

Blessed Father, gracious One,
Thou hast sent thy holy Son;
He will give the light I need,
He my trembling steps will lead.
* * * * * * * *
Thus in deed, and thought, and word,
Led by Jesus Christ the Lord,
In my weakness, thus shall I
Learn to live and learn to die.
* * * * * * * *

That is a hymn which has been very widely sung in many churches, for its tender appealing simplicity has caused it to be greatly loved. As we have seen in other cases of hymns by the earlier Unitarians it expresses a mood of weakness and dependence which we feel less frequently than did our forerunners, in phraseology from which we are apt to shrink a little. Perhaps we are liable to carry our literalism too far; perhaps we are too prompt to rule out from the hymn book every phrase which we cannot quite make our own. Perchance also we might profitably dwell occasionally upon our own feebleness and insignificance. We have, indeed, made a happy escape from the morbid, over-wrought confessions of sin which filled so many pages of the older psalm-books, but it is good for us that now and then we should remember that the strongest of us is a fragile and momentary creature in comparison to the stupendous forces about him; that the best of us has need from time to time of the great songs of penitence and pardon. If we are too rigid in our literalism to sing these words of Dr. Furness's; if we are too conscious of our uprightness thus to confess our weaknesses and shortcomings, this song, and Furness's other penitential hymn, will at least serve the needs of others who resemble the Pharisee in the temple less than we do. In this other hymn he sings:—

* * * * * * * *
Unworthy to be called thy son,
I come with shame to thee;
Father, O more than Father thou
Hast always been to me!
* * * * * * * *
Help me to break the heavy chains
The world has round me thrown,
And know the glorious liberty
Of an obedient son.
* * * * * * * *

Finally there is Furness's noble hymn about Jesus as the leader of the sons of God.

Hail to thee, thou Hebrew youth,
Light of life and soul of truth!
Blest the day that gave thee birth,
Bringing hope to all the earth!

Ruling all by serving all
Sin and pain thou didst enthrall;
From the cross, all black with shame,
Breaks the splendor of thy name.
* * * * * * * *
Be our eyes unsealed to see
What thou wert we are to be;
Seeing thee, divinely fair,
All shall then thy likeness wear.

Frederic Henry Hedge (1805-1890) was the son of a Harvard professor, and a graduate of Harvard College and Divinity School, where he was a contemporary and friend of Emerson. He held a number of pulpits, but was perhaps best known as professor of ecclesiastical history, and later of German, at Harvard. Dr. Hedge was one of the most learned men of his day, a pioneer in the introduction of German scholarship, a preacher of great power before congregations of sufficient intellectual grasp to appreciate him, and yet a man of real poetical gifts. Indeed one of his early ambitions was to be a poet. If his chief fame was achieved in other ways at least he did produce several hymns of noble quality. Most widely known is his translation of Luther's

"Ein' feste Burg ist unser Gott."

It is one of the two or three best and most singable versions in English of all the scores of translations of this great

hymn. The hymn which stands next is that written for an ordination in 1829, but quite suitable for the opening of worship;—

Sovereign and transforming Grace;
We invoke thy quickening power;
Reign the spirit of this place,
Bless the purpose of this hour.

Less well known, but of splendid quality, is his Good Friday hymn, written in 1843 for a service in the chuch in Bangor, Maine, of which he was then minister. The version which commonly appears in our hymn books consists of the last three stanzas, somewhat revised, of a striking six stanza poem, the opening passages of which are not so well adapted for singing. The occasions when this hymn is used are of course infrequent, since very few of our churches hold Good Friday services. Furthermore the best musical setting for it is Dykes' Stabat Mater, which is perfectly adapted to the words, but is within the range only of a trained choir. Where conditions permit its use, however, there is nothing which can surpass this hymn for Good Friday.

"It is finished!" Man of sorrows!
From thy cross our frailty borrows
Strength to bear and conquer thus.
While extended there we view thee,
Mighty Sufferer, draw us to thee,—
Sufferer victorious!

Not in vain for us uplifted,
Man of sorrows, wonder-gifted,
May that sacred emblem be!
Lifted high amid the ages,
Guide of heroes, saints, and sages,
May it guide us still to thee!

Still to thee, whose love unbounded
Sorrow's depths for us has sounded,
Perfected by conflicts sore.
Honored be thy cross forever;
Star, that points our high endeavor
Whither thou has gone before!

The presence in our hymn books of another of Hedge's hymns, that beginning

Beneath thine hammer, Lord, I lie,

has been the source of much criticism of recent years. People say that they are not on an anvil, that it is a false or morbid sentiment which wrote,

Smite, Lord! Thine hammer's needful wound
My baffled hopes confess;
Thine anvil is the sense profound
Of mine own nothingness.

The present writer believes that these criticisms arise in part from ignorance of the conditions under which he wrote this hymn,—"a time of severe trial and deep depression,"—and that in some cases they indicate a lack of spiritual depth. The mood which Hedge here expresses is, indeed, a somewhat rare one, but there is no reason to doubt that it was an entirely genuine spiritual experience on his part, such as any devout and sensitive soul may pass through. The only criticism which may legitimately be made upon the hymn is that it expresses too intimate and personal a mood for congregational use, that its place is in a book of devotions for private reading, because, while an individual might share in its mood, it would be next to impossible that whole congregation should.

James Freeman Clarke, (1810-1888) was step-grandson and namesake of James Freeman, under whom King's Chapel became the first Unitarian church in this country. He was educated at Harvard College and Divinity School, and was minister for seven years at Louisville, Kentucky, but in 1841 returned to Boston to organize the Church of the Disciples, of which he remained minister for the rest of his life. There he gathered a distinguished congregation, —Julia Ward Howe was one of them,— upon which he stamped his impress with such effect that it still remains, a blessed and holy influence. He was a preacher of sweetness and light; a sturdy advocate of humanitarian reforms; an illuminating writer, who first sympathetically introduced into our western world the study of the non-Christian religions; and a poet in spirit and temperament. While in Louisville he wrote, and published in the "Dial" for January, 1841, a poem called "Hymn and Prayer," from which later he took three stanzas, altered them, and published in the form now known to us the tender and beautiful hymn beginning;—

Father, to us thy children humbly kneeling,
Conscious of weakness, ignorance, sin and shame,
Give such a force of holy thought and feeling,
That we may live to glorify thy name.

This is the best of Dr. Clarke's hymns, but several others have found their way into our hymnody. There are his two charming little christening hymns, seldom used perhaps, since we do not often sing

any hymns at a christening service, but as good as anything we have for the occasion. One of them runs:—

To thee, O God in heaven,
This little one we bring,
Giving to thee what thou hast given,
Our dearest offering.

Into a world of toil
These little feet will roam,
Where sin its purity may soil
Where care and grief may come.

O, then, let thy pure love,
With influence serene,
Come down like water, from above,
To comfort and make clean.

His other poems are mostly meditations for private reading or quotation rather than for congregational singing. There is his song of trust, beginning,

When faith was lost, and my poor bark driving.

There is his tender poem addressed to Jesus, "At Cana,"

Dear Friend! whose presence in the house,—

but it is hardly suited for song; and his other poem to Jesus,

O Thou, by God ordained to lead the race
In mighty march and grand procession on;
King, Prophet, Savior,—show thy human face,
And let us know thee as ourselves are known;

but it is cast in phraseology no longer quite acceptable to us. There is his poem "The Prodigal",—one of his best,—but it is not a true hymn, addressed to the Deity, but rather an exhortation to the erring brother:—

Brother, hast thou wandered far
From thy Father's happy home,
With thyself and God at war?
Turn thee, brother, homeward come!

Several of these, included in our earlier hymn books more perhaps out of love and admiration for Dr. Clarke than because of their real fitness for public worship, are likely to drop from sight, though the two first quoted seem sure of an abiding place in our hearts and books.

Theodore Parker, (1810-1860) is known as the great preacher and leader in reform rather than as a poet. As a matter of fact he wrote one or two indifferent hymns for special occasions, and a number of sonnets which were published after his death. One of them is the source of the only hymn of Parker's which has come into common use, his famous

O thou great friend to all the sons of men.

The last two lines have been clipped from this sonnet, leaving three stanzas of four lines each, and a slight verbal alteration made, resulting in the hymn we all know and love. It is a happy think that we have at least one hymn by this great prophet of the 19th century.

Edmund Hamilton Sears, (1810-1876), born the same year as Parker, was a very different type of man, passing all his life in quiet country parishes, apart from turmoil and controversy, given to meditation, a life withdrawn and apart. He was essentially the poet, and his published writings contain a considerable number of hymns. None have come into use however, save the two great Christmas carols by which he is known to thousands who know naught else about him, carols by which his name will be remembered for generations to come. He wrote the first in 1834, while still a student.

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.

Most of us know it in part only, for it was written in five eight-line stanzas, from which two whole and two half stanzas are commonly selected. The hymn as a whole carries the theme out to perfection, rising to its splendid shout of triumph,

"Glory to God!" the sounding skies
Loud with their anthems ring;
"Peace on the earth; god will to men
From heaven's eternal King!"

The carol sings itself; it is jubilantly aspiring; it brings the whole Palestinian landscape before us in the poet's imagery. Oliver Wendell Holmes, in a public lecture, pronounced it one of the most beautiful hymns ever written. In the opinion of some, however, Sears surpassed himself when, in 1849, he wrote his second Christmas carol.

It came upon the midnight clear—
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on the earth, good will to men,
From heaven's all gracious King!"
The world in solemn stillness lay
To hear the angels sing.

The present writer is inclined to rank this as the most inspiring hymn in the English language for Christmas Day. It lacks, indeed, the picturesque use of the Palestinian background, and the dramatic quality of the earlier hymn, but if anything it is superior as a lyric, and it has a far greater moral power. The first hymn is simply a jubilant shout of praise; the second is a prayer of aspiration, a song of courage and cheer and hope and consolation, binding together with a golden chain of song the sorrows and burdens of earth and the heavenly strains of the angels. Few other hymns produced in the 19th century are so certain of immortality as is this, and it will carry down the ages the name of the quiet, country minister with the heart of a poet and a mystic.

Such are some of the contributions to American hymnody made by a few of our ministers in the 19th century. The list might be much enlarged by including other men whose contributions are less significant, and later writers, some of whom are still living. And, of course, the greatest of all our hymn-writers have already been considered in earlier articles in the Advance. We have good reason to thank God for these strains of song from devout hearts, and we can hope for no nobler contribution to the religious life of our own time than that our ministers today should produce an equal body of fine hymns.

NEW YORK LEAGUE.

THE New York League of Unitarian Women met at the Second Unitarian Church of Brooklyn on Friday, Dec. 1st, with Mrs. C. U. Gilson presiding.

Interesting reports of the religious news was given by Mrs. N. J. Bishoprick; and Mrs. E. M. Wheeler gave a report of the Middle States Conference. The general philanthropic situation was reviewed in an able manner by Mrs. W. B. Donnell. A collection of $25 was taken to be sent to the church in Victoria.

The paper of the day was on Life and the Drama, by Mrs. Mary Austin, author of the Arrow Maker. The attendance was fortunately large and all who heard Mrs. Austin regarded themselves as greatly privileged.

The speaker first considered in what department of life the drama originates, then what purpose it serves. Its origin is in the religious mystery as man's attempt to understand and picture forth the unseen. The drama was called into use to express those thoughts which are past expression without the aid of action. On the other hand some states of mind are set up by bodily imitation of sensation. The dancing of primitive men and animals is the expression of the dramatization of the superself which they become under the influence of religious emotions or desire to attract the attention of and win the love of the opposite sex. The written words of the drama are only aids to the expression of the mind's consciousness of the emotions as bodily affections.

The good emotions are located above the diaphragm. Those located below the diaphragm should be eliminated.

The most primitive man has a sense of poetry and dramatizes his religious feeling, by means of poetry and action he expresses the unsayable. Truest dramatic material has been found in the greatest religious ages of history. The higher aspirations of which man is capable must in some way be brought into play by the drama. Plays founded on divorce and money getting are not likely to succeed. Drama moves its hearers by rehearsal and recapitulation. People laugh and are interested at what they remember or anticipate as suggested by what they see and hear on the stage. The young see their anticipated experiences and for this reason should see only those plays which call forth high ideals. Courtesan plays are no longer popular. Great drama must be deeply rooted in the experience of the audience. Greek and Shakespearian plays cannot be given to an audience of today exactly as written. African primitive music in a play was popular in the middle west because of the appeal to the pioneer newness of their life there.

The American audience demands that its emotion shall be eased off before the curtain falls. Foreign plays do not solve the problems but leave them hanging in the air. Americans must be satisfied. The stage subsists on popular favor and must reflect the life of the people.

Rev. Mr. Dutton, in a short talk, recounted how various plays of today deal with drastic searching problems of the life we are living and are showing the way to the church. The church must teach fundamental, constructive truths.

PLATFORM OF THE FELLOWSHIP FOR SOCIAL JUSTICE.

The resolutions on Social Justice recently adopted by the General Conference at Washington, D. C., have been printed under the heading "Our Platform," by the Fellowship, and may be ordered at the rate of twenty-five cents a hundred by addressing the secretary, F. K. Gifford, Sandwich, Mass.

Large cards 22x28 inches may be had at twenty-five cents apiece.

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

Wendell Phillips and the Church.

THE heated discussion, during the last few years, of the vexing problem of the church and the social question, has again and again revived the memories of the abolition days and the attitude which the church as a whole assumed at that time toward the stupendous issue of chattel slavery. Here, in this battle for the freedom of the blacks, was the greatest struggle for social justice and human righteousness that this nation has ever seen; and here, therefore, a supreme test of the church of God! And that the church failed to meet this test—failed utterly to measure up to the standard demanded by even the most elementary principles of moral and spiritual idealism—is now regarded as one of the accepted facts of religious history. What the church did not do, in this *sturm und drang* period, is now perfectly manifest to us all; but as to just what the church could and should have done under the circumstances is by no means so clear to many minds. In other words, the problem of the exact relation of organized religion to the various social, political and industrial issues of the hour is as unsettled in its historical as in its more contemporary phases; and debate therefore waxes warm in one field as in the other.

This being the case, it may be well, perhaps, to take advantage of the recent centennial anniversary of the birth of Wendell Phillips (November 29), to review the attitude on this question of one of the bravest, noblest, most high-minded and self-sacrificing of the anti-slavery leaders. And Phillips is a particularly favorable subject for a study of this kind, for he was himself, by birth, training, and practice, what might be called "a believing Christian." Throughout all his life, Wendell Phillips held fast to the orthodox religious faith of his ancestors. Christ, to him, was God manifest; and in him, he believed, "lived the moral earnestness of the world." Prayer was with him a daily practice, communion with God an intimate and very precious experience, obedience to Christ the secret of the triumphant and serviceable life. Driven from the church of his fathers, as he was banished from the circle of his family and friends, because of his obnoxious anti-slavery views, "he made a solitude in his own heart," says his biographer, "and set up an altar and worshipped there apart." If anyone would have been the champion of the church, Wendell Phillips would have seemed to have been the man. And yet, throughout his life, he was one of her sternest critics and most uncompromising opponents. Unlike many of the anti-slavery apostles, he was never "disgusted into unbelief"; but he never hesitated to assail the church, as he never hesitated also to assail the state, for her failure to espouse the cause of the bondman.

It is impossible to give here, in the limited space at my disposal, any adequate idea of the flaming condemnations which he hurled against the churches of his day, like so many thunderbolts hot from the hand of Jove. Again and again he summoned these churches before the judgment-bar of the national conscience and there indicted them, in words of mingled scorn, contempt and wrath, on behalf of that God of justice and of mercy whom they professed to worship. "Is the pulpit," he said at one time, "forever to dwell in the graves of the Jews? The scepticism of Athens is not found in America—that special scepticism which Paul attacked, when he stood on Mars Hill. He directed his words against living sins. We ask of the successors of Paul that they take his thunderbolt and hurl it, not at the graves of the Pharisees, but at the palaces of the tyrant." He himself knew full well, however, that such a request was vain. In his famous lecture on "Agitation," which he delivered far and wide for many years, he said:

"The pulpit has a sphere of its own. It is too busy getting men to heaven to concern itself with worldly duties and obligations. And when it tries to direct the parish in political and social ways, it is baffled by the fact that among its supporters are men ready to take offence at any word which relates to their earthly pursuits or interests, and spoken in a tone of criticism or rebuke. As the minister's settlement and salary depend upon the unity and good-will of the people he preaches to, he cannot be expected, save in exceptional and special cases, to antagonize his flock. If all clergymen were like Paul, or Luther, or Wesley, they might give, not take, orders. But as the average clergyman is an average man, he will be bound by average conditions."

Nor did Phillips deal merely in such "glittering generalities" as these. No reformer of his or any other time, ever called names or handled concrete instances, with greater freedom. Listen how, in January, 1849, he called the roll of the Boston churches, as though the judgment-day for Christianity at last had come.

"Where is Hubbard Winslow? Teaching that a minister's rule of duty, as to what he should teach and preach, is 'what the brotherhood will allow and protect.' Where is the pulpit of the 'Old South'? Sustaining slavery as a Bible institution. Where is 'Park Street'? Refusing to receive within its walls, for funeral services, the body of the only martyr the Orthodox Congregationalists of New England have had, Charles T. Torrey, and of whom they were not worthy. Where is Essex Street church? Teaching that there are occasions when the Golden Rule is to be set aside. Where is Federal Street church? Teaching that silence is the duty of the North with respect to slavery, and closing its doors to the funeral eulogy of the Abolitionist Follen, the bosom friend of the only man who will make Federal Street pulpit to be remembered, William Ellery Channing. And I might ask, where are the New South and Brattle Street? but they are not!"

It is not to be wondered at, perhaps, in view of such words as these, that we find it recorded that this speech "made a sensation," and that "the ecclesiastical traitors" poured out their rage upon Phillips as upon almost no other man of his age!

And yet Phillips was not wholly condemnatory, and he did not make his charges without noting the exceptions. Nothing is finer, for example, in his famous Phi Beta Kappa oration, where he depicted so vividly the "dead men's bones and all uncleanness" inside the "whited sepulchre" of Harvard, than the brief passage where he drew the distinction between the "culture" of the college and of the aristocratic and high-toned churches, and the cruder religious emotions of the people's churches. "Pulpits," he said, "just so far as they could not boast of culture, and nestled close down among the masses, were infinitely braver than the 'spires and antique towers' of stately collegiate institutions." Here comes to the surface the stalwart democracy of this scion of Boston's "best families," whose fundamental faith it was that the common people "always mean right and in the long run will do right!" Not the poor and humble churches of the masses, but the churches where wealth was abundant, culture as common as broadcloth, refinement as omnipresent as bad air, social exclusiveness as rigid as the locked doors of the pews—the Unitarian and Congregational and Episcopalian churches—the Old South, Park Street, Federal Street, Essex Street, *par excellence*— these were the churches that he hated, for he knew then, as we know now, that these churches have no more religion than they have humanity, are as hostile to Christianity as to democracy, and crucify Jesus as reincarnated in the persons of his modern disciples as gladly as the churches of scribe and Pharisee crucified him in the flesh.

By those who are strangers to the perfect guilelessness of Phillips's soul, it might be imagined that his hostility to the church, as to the press, the college, and the state, found its ultimate explanation in the treatment which he received at her hands. If anyone thing is evident, however, in the career of this great abolitionist, it is his entire success in divorcing his actions from all personal

considerations. In his relation to the church, as to every other institution, he was moved simply by his innate sense of justice, and his settled conviction as to the obligations of organized religion to society.

His conception of the church, and his idea of her duty when confronted by the various abominations of social life, were very clear. He believed that it was the church's primary function to serve the interests of humanity right here and now upon the earth—to foster every social good and wither with the white-hot blast of her divine anger every social evil. Every moral problem, social as well as individual, constituted in his eyes a religious problem; and every such problem, therefore, whatever its political and industrial bearings, the immediate business of the church. There was no such thing, to his mind, as a distinction between things sacred and things secular. Sanctity was coincident with life, and religious activity therefore confined within no circle narrower than that of the human family. Phillips and his anti-slavery comrade-in-arms, Theodore Parker, agreed, I suppose, upon no one question of theology; but in their interpretation of the church as the agent of applied religion, they were at one. Phillips, the orthodox, agreed utterly with Parker, the liberal, in the latter's affirmation, that "the Christian church should lead the civilization of the age. It should lead the way in all moral enterprises.—Its sacraments should be great works of reform." And especially did he assent to Parker's definition of religion as "the commanding power in every relation of life, both the life of the individual and the life of the state."

Standing on the platform of the Boston Music Hall, on November 18, 1860, shortly after the death of the great preacher whose throne it had been for so many glorious years, Wendell Phillips preached a notable discourse on "The Pulpit." This utterance contains perhaps his clearest statement of his conception of the pulpit's scope and function. With burning eloquence, he urged the pulpit to recognize its duty and preach to modern men about the problems of modern life. He affirmed his contention that "the gospel should be applied to daily affairs." He lashed the clergymen of the times for their silence on contemporary questions, and declared that such silence was fatal to the permanent influence and usefulness of the sacred office of the ministry.

"Politics," he said, "takes the vassal and lifts him into a voter. The press informs him concerning the happenings of the day. The school gives him elementary instruction. We need in addition a pulpit—moral initiative. I value the Sunday for this: it gives oportunity for such instruction. The devil invented work—forced it. When we clutched a day and gave it to the soul, we redeemed one seventh of the time from the devil and gave it to God. The pulpit should use the day and opportunity for the training of the community in the whole encyclopaedia of morals—social questions, sanitary matters, slavery, temperance, labor, the condition of women, the nature of the government, responsibility to law, the right of a majority, and how far a minority may yield, marriage, health,—the entire list. For all these are moral questions and they are living questions, not metaphysics, not dogmas. Hindostan settled these thousands of years ago. Christianity did not bury itself in the pit of Oriental metaphysics; neither did it shroud itself in the hermitage of Italian doctrine. The pulpit as seen in the North of Europe and in this country, is not built up of mahogany and paint. It is the life of earnest men, the examples of the community; a forum to unfold, broaden, and help mankind. That is the pulpit. If this were recognized and acted upon, people would not desert the Church, as they tend to do; or go, if at all, from a mere sense of duty; but would be drawn to the pulpit as they are drawn to the press and the theatre, by a felt want."

Applying this revolutionary conception of the church and its functions to the specific problem of anti-slavery, Phillips did not hesitate to follow it through to its logical conclusion. Speaking in 1846 at the Anti-Slavery Bazaar, in Faneuil Hall, he said, in some of the most re-

markable words that ever passed his inspired lips:

"Anti-Slavery societies ought not to have any *raison d'etre*. The Church should do our work. But she will have nothing to do with current sins. She has the sword of the Spirit, but glues it in the scabbard! She puts on the breastplate of righteousness, but never goes into battle! She has her feet shod with the Gospel of peace, but will not travel!"

Here in this last statement, it seems to me, is the complete and perfect statement of our modern idea of the true church; and the surest proof of how fully Wendell Phillips understood and anticipated our present-day conception of socialized religion. If the church of the 'forties and the 'fifties had been doing its full duty by society, there would have been no Anti-Slavery Society. The church, in all its manifold branches, would itself have served as the only anti-slavery society which was needed. In the same way, if the church of today were doing its full duty by society—serving the world as Christ would have it serve—there would be no Child Labor Committees, no Peace Societies, no Consumers' League, no labor unions, no Socialist party. The church would itself be all of these—and exclusively these—until the Kingdom of God was come upon the earth. We have these outside social welfare organizations today, as we had the anti-slavery societies before the War, only because the church has withdrawn from the world, abandoned its task, betrayed its mission, fled from the battlefield, deserted the flying banner of the Christ. And yet there are those who dare to say the church must not enter upon this social welfare work, but leave it to be done by these outside societies which have been organized for this especial purpose! As if these societies had not appeared in the first place, only because, in the absence of a militant church, the soldiers of the Kingdom must be recruited in other places and move into battle under other standards! The business of the church today, as in Phillips's day, is to serve the cause of God and man so directly and so effectively, as to make all these outside redemptive organizations unnecessary—to enter upon so aggressive and well-aimed a campaign for social righteousness, as to win back one by one the fields of influence from which it has wilfully and selfishly retreated. Not until this has been done,—not until the church has regained its position as the dominent influence in society,—not until the church has entered into every social problem and dictated its solution,—not until church and state are again one, and religious activities again coincident with life endeavors—not until then, can the champions of the new religion of socialization rest content. Meanwhile, we can rejoice that such as Wendell Phillips have been, and find comfort, strength and inspiration in their brave words and braver deeds.

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AN APPEAL.

On consultation with, and on the urgent advice of, a distinguished specialist, the undersigned have decided to appeal for aid on behalf of a former Unitarian minister who is suffering with tuberculosis, and who is without any funds to meet the cost of such treatment as is necessary to his recovery. We find on investigation that "there is no fund in the United States to help this unfortunate young man," and so we adopt this method of reaching those who may wish to contribute to an aid fund. In order to recover, he must cease all work, be "free from all mental anxiety and trouble," and "secure one year of good hygienic, dietetic and climatic treatment;" and for this "at least $1,000.00 will be needed."

The patient is a young man still under thirty years of age, and is in our judgment, a man of great promise and unusual ability. Those who contribute to his aid will assist not only in the saving of a human life, which now is doomed, but in restoring to our liberal ministry a man of force and consecration. We are asking for this aid without his knowledge or consent. We do so because his need is great and his case an urgent one.

Contributions may be sent to either

REV. JOHN HAYNES HOLMES,
28 Garden Place, Brooklyn, N. Y.
PROF. FRANK C. DOAN,
Meadville Theo. School, Meadville, Pa.

SYMPOSIUM

"THE MEN AND RELIGION FORWARD MOVEMENT."

MR. SALEM HYDE,
of Syracuse, N. Y.

IT is my firm conviction that the "Men and Religion Forward Movement" has much of significance for our liberal churches, or at least, that we are very unfortunate if our churches fail to respond to this high call or stand unmoved by what seems to be a rising tide of spiritual energy. Now, it seems to me, is our opportunity. No religious organization of men and women in the world is in greater need of spiritual uplift and vitalizing moral force than our Unitarian laymen, for no such organization of men has a greater opportunity.

We have thought things out pretty clearly. We know about where we are organically, philosophically and psychologically. We know pretty well what to throw overboard theologically, and what to cling to. We are not worrying about any illimitable and unending chamber of horrors or expecting to spend a boundless eternity on flowery beds of ease. We are on the average, just sensible, good people, so good that we are apt to think we do not stand in any particular need of old-fashioned Bible religion, or the church, or the prayers of our mothers, or the intercessions of the Saints.

Now this self-satisfied dead level goodness that plays golf and goes motoring instead of going to church Sunday mornings, leaving the women to make up three fourths of our congregations at the morning service and do all of the work in our Sunday Schools, is just what is the matter with our so-called liberal churches and just what this "'Men and Religion Forward Movement" is organized to break up.

That is why I think we ought to study it, get in touch with it and while it is re-vitalizing the great religious bodies of the world get some of the current turned our way, to vitalize, spiritualize, make alive the coldly intellectual, phlegmatic, heavy footed marchers in the Unitarian division of the army of righteousness.

We think we have insight and are now quite sure that we are grounded on a safe body truth. Has not the time come for us to rally around that truth, to get enthusiastic about it, to talk it, preach it, *live it?* That is what the men in the other churches are doing, that is what this movement is organized for—to get God into the lives of men and boys consciously, vitally, so that there is no room for anything else, so that you can no more help fighting the world, the flesh and the devil than Paul, Savonarola, John Wesley, and Theodore Parker could.

All the older churches have had their ages of enthusiasm when militant Saints have pushed forward with vigor the enterprises of faith; our turn is coming, I believe we are equipping ourselves to meet it, we cannot go to such Conferences as that at Washington and come away with no baptism of fire and bearing no live coals from off the altar,—these are helps, wonderful helps. This "Forward Movement" is another help.

I understand there are no denominational barriers, no heresy hunting, just getting in line, just getting filled with the spirit, and that's what starts a man off for social service and all other kinds of service, for work bearing the trademark of heaven in church, society, home, business, everywhere.

The November number of the ADVANCE explained quite fully what this work is, I have simply tried to commend it. It is with some knowledge of what is being done and a consciousness of considerable enthusiasm for the cause that I do so.

EMERSON P. HARRIS,
President of the New York Unitarian Club.

MR. JAMES G. CANNON, the chairman of the Men and Religion Forward Movement, is quoted as describing the movement as "an attempt to masculinize the churches and church work, so as to appeal to and draw back into the Church American men and boys; an at-

tempt to readjust religious methods to fit changed modern conditions, and to give Christian men not merely an attitude toward religion as heretofore, but to make them also Christians in action."

If "an attitude towards religion as heretofore" means the old message and creed our liberal churches would have little in common with it but surely some general united movement is due in our liberal churches. It seems to me that in spite of all our claims as to an advanced religion we stand just as much in need of "readjustment of religious methods to meet modern conditions" as the orthodox churches do.

So can we not watch the methods of this movement with profit and await the results with interest? To be sure, our message may not be such as to lend itself wholly to the same methods but due allowance can be made in this regard.

But while we may profit by this example is it not possible that a religion addressed primarily to the reason and not to the emotions, may be more profitably propagated by wholly different means? For instance I have for some time felt that a way should be found to use the printing press with results now little dreamed of. When I see how people's habits of life are changed, and their daily lives largely modified through the use of printed matter by business houses, I cannot resist the conclusion that in some way this great silent force addressed to the reason, should be made a profitable vehicle for spreading a working plan of living which would bring the thought and habit of every believer into greater harmony with reality, and give new meaning.

However, I hope we may get suggestions and inspiration out of this movement.

Rev. Charles E. Snyder,
Minister of the Northside Church, Pittsburgh, Pa.

IN this matter of The Men's Religious Forward Movement there are several thoughts that give me pause. On the surface it seems to be a notable effort of denominational unity in which there are elements of a churchly awakening and of religious responsibility. But below the surface there are other elements that do not justify my endorsement of the movement.

The leaders and preachers in this movement are laying aside their peculiar denominational traits and distinctions and are uniting, as one writer has put it, on the only essential of Christianity, "The belief that the gospel of Jesus Christ has power to recreate the world and to establish the Kingdom of God on earth." We will not quarrel with this, although that word "recreate" sounds bad and savors of a theology that cuts us out. But still we might undertake a part of the work of the movement if this statement were all that was required. But we know too well the deep-down traditional beliefs and methods of working out this proposition in three-fourths of the churches, by spasms and great volumes of noise which savor of the priests of Baal on Mount Carmel, and in terms and unto ends that are repulsive to us: and we feel that the great part of the effort will run into those methods and terms which we cannot even appear to endorse. In the second place, it is announced that one of the purposes of the movement is to stir enthusiasm, and to raise funds, for foreign missions; and here we have nothing in common with the orthodox churches unless they will give up all the distinctive theology of their foreign mission effort and place it on a purely sociological and educational basis. But the most potent argument arises from the financial alliances of the movement. It appears that it is receiving the sinews of war from Mr. J. Pierpont Morgan and some of his financial associates; and immediately there arises a challenge from the platform of belief above stated. Will the gospel of Jesus Christ have sufficient meaning to these gentlemen to impel them to do their duty in their effort to establish the Kingdom of God on earth?

When in the inspiration of that gospel they are holding forth against gambling as a destroyer of homes and souls, will they dare to denounce that worse form of gambling for which men of Mr. Morgan's kind are noted? Will they, in view of these important alliances, take a stand against all gambling in wheat and coal

and cotton and stock values where the losses are paid by the innocent and the swollen gains are wrung from those who cannot afford to pay? Will they dare to denounce the master gamblers, of whom Mr. Morgan is generally hailed as chief, and to show the sorrow and the poverty and unchristian ideals that follow their successes?

These preachers and workers will lift their voices against drunkenness, and will show the crimes, the misery, and the social degeneration that follow drunkenness. It is safe to assume that they will follow an established line of temperance work and demand the ostracism of the saloon-keeper as the responsible criminal. It is a righteous cause. But the gospel of Jesus Christ as I understand it, challenges them to go on and demand the ostracism from church and good society and the criminal prosecution of several other men responsible for murder and robbery and disease and broken homes; to wit, those who juggle railroad values and issue watered stock upon which dividends must be paid, while the safety appliances and rolling stock and rails and ties and employees are neglected unto wholesale murder in accidents that are wholly preventable through a little decent care; those who adulterate foods and medicines and candies and tell flaunting lies in their advertisements, for greater profits; those who are more interested in the number of iron pigs and steel bars they can turn out at a reduced cost than in the number of men they maim and kill in the process; and several others. For the social conscience does not yet ostracise these men, but rather excuses them if things remain prosperous; but the gospel of Jesus Christ does not excuse murder for dividends or prosperity. It rather seeks out the responsible party, challenges The Men's Religious Forward Movement to do likewise, but I fear their alliances will not permit them to hear the challenge.

This consideration of pertinent applications of the platform might be indefinitely prolonged, but the vital point is clear. The genesis and alliances of this movement excite suspicion that there will be no real and vital social service work undertaken, that there will be a mass of unapplied platitudes which will not be allowed to interfere with those who worship the Golden Bull and pay up handsomely to support a safely orthodox gospel. Indeed, I am suspicious that history is repeating itself and a modern Jesuit organization is inveigling many innocent but thoughtless men into a movement to offset the new reformation that is growing in Christianity. I am advised that the circular form issued by the social service committee of the movement asks among a multitude of other questions whether the subject of religious diagnosis is a member of a labor union and whether he is a Socialist. Now, I am neither a member of a union nor a Socialist, and in this article I hold no brief for either; but I fail to see why these questions are asked unless it be that the symptoms in question are considered antagonistic to the gospel of Jesus Christ or that it is desired to have somewhere a record for future punishment.

Finally, the methods, the organization, the genesis, the alliances, and the doctrines, of this movement are not to my liking. I fear that instead of giving it comfort or passively observing it we shall find it necessary by and by to protest very actively against it.

Rev. Augustus P. Reccord,
Minister of the Church of the Unity, Springfield, Mass.

I CAN best state my attitude toward the "Men and Religion" movement by enumerating the reasons why the men of the Church of the Unity declined to participate.

1. Our spirit and temper as a religious body lead us to look with suspicion upon any movement grafted upon a community from without and dependent, for its success, upon the activity of imported workers. This distrust is deepened when we contemplate the elaborate machinery which it requires and the expenditure of time and money which it involves. At its best it will result in nothing that could not be accomplished by the local churches without outside help. At its worst it may degenerate into an impertinent meddling with a man's religious life which will add

to the prejudice against the church in the minds of men already alienated from it.

2. We cannot but deplore the attempt to divert the energies of the church from its larger work and to concentrate them upon a problem which is more imaginary than real. Far more important than the questions "how to win men" and "how to reach men," is the question "what do we wish to reach them for?" If it is for the purpose of reviving their allegiance to a discredited theology or of interesting them in the traditional round of church activities, the attempt is foreordained to failure. The fact is that the church does reach men and is already enlisting them in the service of the community and of the world. It could not endure for a day if the gulf between it and the men were as wide and deep as is often represented.

3. I cannot but deprecate any movement which gives the impression that, from the standpoint of the church, one man is equal to half a dozen good women. The church must have men and it must have women but it must have them as co-workers and not as rivals. It mistakes its function when it singles out either sex as the object of a special campaign. Wherever men are interested in the things for which the church stands, or, better perhaps, wherever the church stands for the big things in which men and women are both alike interested, they are already in the church. Men who are incapable of such interest cannot be brought in by artificial methods. They will detect the bait, suspect the motive and withdraw into deeper water.

The time has come for the churches of every community to work together all the time and not spasmodically under the inspiration of a purely ephemeral movement. The present movement makes its appeal to those who have more faith in machinery than in the spirit of the ever-present God. Its coupling of two words not always associated, "men" and "religion," appeals to the imagination. Its emphasis upon "social service" and its use of such catch words as "experts" and "conservation" are admirably adapted to please the ear and tickle the fancy. And yet its social service is inspired by the desire to get men to do the work rather than to get the work done in the best way; its experts are expert only in conducting platform meetings and speaking at banquets and luncheons and know less of the conditions and needs of a community than any minister of five years' settlement; while the only churches which will have anything to conserve on "Conservation Sunday" will be those that stay out and continue to do their legitimate work in the regular way.

Perhaps the best service the movement can render the churches will be to demonstrate the futility of all such attempts to bring in the Kingdom of God by such methods. They may be admirably adapted to the sale of soap but not to the spread of pure and undefiled religion. More of good will be accomplished when the men of each church are willing to develop its resources to the utmost and then unite with the men of all the churches in placing those resources at the service of the community. This would call for no elaborate machinery; it would necessitate no extravagant expenditure of money; it would not require the appointment of large committees to arrange for rally-meetings and parades and banquets; and yet it would restore to the church its old function of moral and spiritual leadership and it would restore to the people their old confidence in the church.

May I say, in closing, what I said to my own people when I announced our decision: Our only justification for this attitude (non-participation) is the conviction that God has shown us a more excellent way. If, while the other churches devote themselves to the problem of how to reach men, we make no effort to reach either men or women; if, while they are trying to harness the church to every beneficent activity, we maintain an attitude of stolid indifference to all such activity; if, while they are making an earnest effort to be more faithful to their religious obligations, we refuse to recognize that we have any such obligations; then we shall stand condemned, and condemned rightly, by the community and by the world.

———o———

Rev. A. C. Diefenbach has accepted a call to the church in Hartford, Conn.

NEW ENGLAND LETTER.

NEW ENGLAND is so "full of a number of things" just at present, that your scribe might easily wander far from the conventional form of his epistle and yet remain within the limits of matters which are occupying a good deal of thought and attention. What with the notorious Mrs. Pankhurst episode at Cambridge; Dr. Crothers serving as the chairman of an Insurgent meeting at Tremont Temple; the question as to whether we shall or shall not elect a woman upon the School Committee of Boston; the reiterated injunction to "shop early,"—it might seem as though an explanation of the relationship which these things bear to Unitarianism would leave nothing to be desired. If the affairs of state and social life, however, seem to be at the "high tide of the year," it is not less so with the churches of our denominational fellowship. In common with the entire country New England has been particularly saddened by the reports which have come from distant Ceylon of the serious illness of America's foremost citizen. At the present writing, however, more hopeful returns are forthcoming, and a speedy recovery is expected. At least a passing note should be made of the sudden death on the 13th of December of one of our prominent Unitarian women, author and educator, Mrs. Kate Gannet Wells. It is an interesting fact that nearly the last writing done by Mrs. Wells was an article written for the Boston Transcript in the interests of the church with which she has been connected for so many years. This article appeared in the issue of December the 8th, the Saturday preceding her death, and assumed the form of an historical sketch in connection with the fiftieth anniversary of the dedication of the Arlington Street Church. After describing some of the incidents which occurred in connection with the erection of the noble structure, as well as some of the significant incidents which have taken place within the influence of the society during that time Mrs. Wells proceeded to estimate the present situation as follows: "It is often challenging to claim for any one church all that one might, but this much can be safely asserted, that it was the men of the generation of Channing and Gannett in Federal and Arlington Street Church who set on foot a series of institutions to the endowment of which they contributed liberally, and to the maintenance of which they consecrated their lives. And let it be added that the same spirit of initiative, of cordiality, and of civic and relgious zeal is still enshrined in action at Arlington Street Church."

On the evening of December the 13th, about one hundred and fifty members of the Unitarian Club of Boston were entertained and instructed to a rather exceptional degree by the programme which had been prepared by the officers of the club. The speakers were Hon. George McAneny, President of the Borough of Manhattan, and Henry Bruere, Director of the Bureau of Municipal research, New York City, both of whom spoke upon "The Government of Cities." The burden of the addresses was the application of the gospel of efficiency to municipal affairs. The material presented by each of the speakers had much in common, but it was all so interesting and such a revelation of the far reaching reforms which are being worked out by these two men and many others in the modern Babylon, that a good many men wondered if it were not possible to attempt something of the sort nearer at home. As Messrs. McAneny and Bruere were speaking one's mind unconsciously reverted to the promise of Mayor Lunn of Schenectady previous to his election to "poke the rats out of the city hall corn crib," as well as the recent assertion of this same Socialist mayor that "we are trying to conduct the city's business in the same honest way that we should run our own business."

On Monday the 18th of December, a joint meeting of the Boston Ministers' meeting and the Ministerial Union under the auspices of the Massachusetts Convention of Congregational Ministers was held in Channing Hall. This organization with honorable traditions and a long name has been in a practically defunct condition for many years past. It has recently enjoyed a rejuvinal impulse and bids fair to serve a useful purpose in bringing Trinitarian and Unitarian ministers upon a firmer footing of mutual understanding and social exchange. At this recent meeting of the Convention the Trinitarians were represented by Rev. J. Edgar Park of West Newton, Mass., whose subject was "The Pilgrim Theology and Modern Thought," while the Unitarians were represented by Rev. Francis G. Peabody who spoke upon "The Pilgrim Spirit and Modern Life."

The semi-annual meeting of the New Hampshire ministers' association has just been held in Concord, N. H. A full attendance at these meetings is assured through virtue of a generous condition of the Downing fund, and they provide a desirable opportunity for the ministers of the state to thrash out their peculiar and difficult problems. Among other matters calling for attentoin at this meeting was the proposed revival of the Weirs Grove meetings. In years past these meetings were very successful. The same thing that has worked against all such ventures made it expedient to discontinue them, while new conditions and other men seem to think they ought to be resumed. The plan is to make a special factor of the Sunday School Institute, basing the entire arrangement to a certain degree upon the Isles of Shoals schedule. The First Religious Society of Carlisle celebrated the one hundredth anniversary of the erection of its present house of worship, with appropriate services on the 26th of December. The new Church in Marblehead built to replace the old edifice destroyed by fire two years ago was dedicated on Wednesday evening, Dec. 20. The dedication sermon was delivered by Rev. Albert Lazenby, of Lynn. It should be said of Mr. Lazenby that had it not been for his patient and incessant labor, an indomitable cour-

age at a time when almost everybody else was ready to let Unitarianism die in Marblehead, there would have been no church to dedicate. Others who took part in the service were Rev. Henry C. McDougall of Franklin, N. H., Rev. Lewis G. Wilson, Rev. Peter Goldsmith of Yonkers, N. Y., Rev. T. B. Bacon, Rev. Edward D. Johnson, and Rev. Alfred Manchester of Salem.

The mid-winter meeting of the New England Associate Alliance will be held in West Newton on Thursday the 18th of January. The morning conference is to be introduced by a series of papers by members of the Alliance on the subject of "Service." A paper upon "Consecration" will be read by Rev. William I. Lawrance. At the afternoon session there will be an address by Rev. J. C. Jaynes on "The mission style of Unitarianism," and one upon "Chippendale Unitarianism," by a speaker to be announced later.

Ministerial and other "personals" are not numerous. Here are a few: Rev. H. E. Latham has resigned at Eastport, Maine, to go to Farmington, Me. Rev. A. J. Culp has resigned at Brooklyn, Conn., to go to Brewster, Mass. Rev. R. E. Griffith has resigned at Westboro, Mass., to go to Uxbridge.

The Needham First Parish has announced that it does not propose to go through the long and painful siege of candidating, and has announced a plan which other parishes might well adopt of quickly settling a difficult matter. It is reported that Dr. Crothers and family are to leave soon for an extended period abroad, and that the First Parish in Cambridge is to carry out some such arrangement as was adopted last year at Arlington Street Church. Here endeth the New Year's letter. Here's hoping that "more and better work" may be done here in New England for the Kingdom of God, and that the UNITARIAN ADVANCE may enjoy prosperity!

ROBINSON.

PITTSBURGH LETTER.

PITTSBURGH Unitarianism is an active force. It has received a new prestige from the accession to the Unitarian denomination of Rev. John H. Dietrich and Rev. A. C. Dieffenbach, two local ministers of the Reformed Church, who in June and October respectively announced their affiliation with Unitarianism. Mr. Dietrich has since accepted a call to the Unitarian Church in Spokane, Washington, and Mr. Dieffenbach to the Unitarian Church in Hartford, Conn. The action of these gentlemen has called particular attention to the two Unitarian churches in Pittsburgh, and has brought many persons to them. These two men are additional fruits of Unitarianism in Pittsburgh, and with Clayton and Tischer, who had previously entered our ministry as results of the active presence of Unitarianism here, make a fine record for Pittsburgh Unitarians. And the end is not yet.

Pleasing recognition of our churches is evident in the invitation to Rev. Dr. Mason of The First Church to be one of the speakers at the union Thanksgiving service held at The First Christian Church. There is in process of organization a Federation of Men's Clubs, to which Unitarian delegates have been appointed as follows: Ward Bonsall, Esq., Mr. T. M. Clapp, and Rev. Charles E. Snyder. The two churches have appointed social service committees which are to act together for the denomination, and which are to respond to an invitation to join in a movement for the union of such committees from all denominations into a large inter-denominational body for social service.

The First Church, Dr. L. W. Mason, minister, has enjoyed a year of phenomenal growth. In November 31 new members were added to the church, many of whom presented letters from St. Mark's Memorial Reformed Church, where Mr. Dietrich was formerly the minister. There is another large class to be admitted December 17th. The Men's Club organized last March now has a membership of 98. It meets regularly on the second Wednesday of each month, and is carrying out a program of active study of live problems. The Women's Alliance is conducting a series of studies on Great Thinkers at two meetings a month. At this Christmas season the Alliance is dressing dolls for Kingsley House and is also working on flannel clothing for The Milk and Ice Association of Pittsburgh, which supplies such clothing to many babies.

The young people of the church are particularly active in the social affairs of the church.

The Northside Church, Charles E. Snyder minister. Since February 1st, when Mr. Snyder took charge of the church, 33 persons have been added to the membership. The Sunday School has doubled in size, and the various subsidiary organizations have grown in membership and activity. The church is rapidly becoming known as a strong factor in the civic and social activities of the city. The Woman's Alliance has been admitted to The Congress of Women's Clubs of Western Pennsylvania, which opens the way to much wider public activities. The Alliance devotes the first meeting of each month to a business meeting and a lecture by Mr. Snyder who has been lecturing on "Heralds of The Liberal Faith." The second meeting is an open meeting with a talk by some well known speaker. These meetings have been very interesting and have been the means of adding to the membership. The average attendance is about 35. Since October there have been five added to the membership, there being 37 members at the present time. Last June the trustees voted to finish the basement of the church and to construct therein a room suitable for a dining and assembly room with the provision that there be appropriated from the treasury

of the Alliance to the general fund of the church the sum of two hundred dollars for the current fiscal year which the Alliance agreed to do. One hundred dollars of that sum has been paid. Last spring the Alliance arranged with The Milk and Ice Association to hold Mothers' meetings in the church parlor and elsewhere, an arrangement which was vigorously pursued during the summer. The Alliance is actively engaged in the work of The Associated Charities of Pittsburgh, and the members devote much time and effort to active social matters.

The Men's Club organized last March for the promotion in the church and community of a greater activity in social, civic, and philanthropic work has a membership of 20 and is affiliated with The National League of Unitarian Laymen. Meetings are held on the second Tuesday of each month and while the work has just begun several very interesting open meetings have been held and various subjects of vital importance have been presented by state legislators, politicians, and men of affairs, and debated upon by the members. A series of sermons during the week of Nov. 13th eminent Unitarian ministers including Rev. Minot Simons, Rev. R. W. Boynton, Rev. T. P. Byrnes, and Dr. F. C. Doan on Liberal Religion in its relations to Progress," "The Individual," "Its Message to Character," "Social Justice," and "Worship," while not largely attended by the public had a very stimulating and uplifting effect on the members of the congregation and culminated in a rousing and well attended meeting the following Sunday evening which was addressed by several prominent laymen whose messages were sincere and convincing. One of the things noticeable is that while the membership is small there is a loyalty among its members that must work for good. The growth in numbers will necessarily be slow in this community but it will be healthy and the influence for good will be felt. The Club has arranged for a turkey supper Dec. 20th.

The young people's club of this church was organized about two years ago, and is called The Clayton Progress Society, being named for the Rev. Thomas Clayton, the first pastor, and the organizer of the congregation. One of the chief aims of this society is to promote the social interests of the whole church, by giving little entertainments, socials, et cetera, and to affiliate with the other subsidary organizations of the church in their efforts to do the same. Dramatic work has also been taken up by the young people and a series of plays such as "The Middleman," "The Doll's House," and "A Night Off" will be given in the near future. A study class has been formed in connection with this society and has proven quite a success. The social problems as set forth in modern novels, such as "The Winning of Barbara Worth," "The Visioning," and "The Prodigal Judge" are being discussed. These meetings prove quite entertaining and profitable intellectually to all those attending.

C. E. S.

THE WEATHER-COCK IN THE STEEPLE.

Indicating how the wind sits in the world of religious thought.

PROF. NATHANIEL SCHMIDT of Cornell in a pamphlet entitled "The New Jesus Myth" discusses the theory recently advanced by Prof. W. B. Smith of Tulane, Prof. Arthur Drews of Karlsruhe, Prof. Van Manen of Holland, and others, to the effect that Jesus never existed at all, but that Christianity is the result of a general religious development about the beginning of the Christian era, and that Jesus was a deity worshipped before this development began. This theory has been built up by Prof. Smith in his book "Der vorchristliche Jesus," and by Prof. Drews in "The Christ Myth." These books have caused much discussion in Germany. The theory, developed with great ingenuity by these skilful writers, rests upon three or four passages from ancient sources. Prof. Smith, who is frankly iconoclastic, simply substitutes for the Jesus of history a mythical god like the Osiris of Egypt. Prof. Drews, extraordinary as it may seem, desires to strengthen the faith of Christians in the supernatural element in Christianity by removing the historical character upon which it is founded. The theory is ingenious rather than convincing, and Prof. Schmidt comes to the following conclusion:—"the balance of probability appears to the present writer to be very strongly in favor of the historic existence of a prophet by the name of Jesus living in Galilee, and dying in Jerusalem in the first half of the first century A. D., while he can find no testimony that even plausibly suggests the existence of a god named Jesus worshipped in Jewish-Gnostic circles before our common era."

We are sometimes told that everybody is so liberal nowadays that there is no longer any discrimination against Unitarians. That does not seem to be true in Bellingham, Washington. There is a so-called "Chautauqua" conducted near that place by a group of evangelical ministers. The management last summer asked the Mount Baker Club to send a speaker to this "Chautauqua" to lecture about the noble mountain which is so splendid a feature of the landscape at Bellingham. The Club selected the Unitarian minister at Bellingham as best fitted to give the desired lecture, for Mr. Weil is a vigorous and energetic young man, fond of mountain climbing, who had shortly before successfully led a party over the crevasses and up the steep icy dome of Mount Baker's very summit. But the management refused to allow Mr. Weil to speak at the "Chautauqua" on the ground that he was a Unitarian, and asked the Club to send another

lecturer, which it declined to do. Two other episodes indicate the intense animosity against Unitarians at Bellingham. One is the departure from the State Normal School there of its best professor, a Harvard man and a scientist, the severance of whose connection with the school was brought about because he was a leading supporter of the Unitarian Church. There will be no evolution taught in that school if the local ministers can help it. The other is the successful manipulation of President Taft's program on the occasion of his recent visit to Bellingham so as to prevent his laying the corner stone of the new parish-house for our church there. The ministerial union threatened not to allow its representative to appear on the platform on the occasion of President Taft's main address in Bellingham if Mr. Taft laid the corner stone. As a result that part of Mr. Taft's program was cancelled, apparently without informing him why, although he had expressed his willingness to perform the ceremony. Evidently there are still spots where evangelical Christianity does not stand for sweetness and light.

The Church of England has a heresy case on its hands which recalls the famous controversy over Bishop Colenso's book half a century ago. Rev. J. M. Thompson, dean of divinity at Magdalen College, Oxford, and nephew of the late Bishop of Oxford, has published a book in which he denies the miraculous element in the New Testament, including the Virgin birth and the bodily resurrection of Jesus. He claims that the evidence for the former dogma is shadowy and inconclusive, and that the resurrection was by the earliest believers held to be a spiritual rather than a physical phenomenon. These views, of course, have long been commonplaces familiar to Unitarians, and are widely accepted among scholars, but it is unusual to have them openly avowed by an Anglican clergyman. The publication of Mr. Thompson's book has resulted in the recall of his license by the Bishop of Winchester, (Dr. Talbot,) under whose control Magdalen College is. Between them the two men have aroused a fierce controversy, the liberal wing contending for freedom of thought, or even for a national church which shall be broad and free enough to include men like James Martineau and Mr. R. J. Campbell, the conservatives crying out that it would be a grave scandal to tolerate in the pulpit a man of Mr. Thompson's views. The Bishop of Winchester, appointed to the see only a few months ago, has twice in that time incurred the wrath of the liberals, and the present case is the more striking because he himself, as a young man, was one of several writers who joined in the publication of the book of essays entitled "Lux Mundi" which made a stir at the time on account of the radical views advanced. Indeed Canon Liddon then denounced it in much the same words that the bishop himself uses today. This appears to be another illustration of the power of a bishopric to cast a progressive young mind into a stiff old conservative mold.

The consistory held in Rome on Nov. 27th for the creation of new cardinals is an event of more than usual importance. There has seldom been a time when the number of cardinals has been so low,—only about forty out of the full complement of 70,—and of these forty many are incapacitated by old age or illness. Seldom, too, have so many new cardinals (nineteen) been created at once. Furthermore the probability that a new Pope will have to be elected before long seems strong, for there are persistent rumors that Pius is either in bad health, or is suffering from so serious a loss of memory as to be incapacitated for the conduct of affairs. Hence the character of the new cardinals has an especial significance. It is notable that most of them are not Italians, so that the latter now number only about one half of the whole college of cardinals. The announcement of the appointment of three new American cardinals has aroused great enthusiasm among Catholics in this country, as being a recognition of the growing importance of the Roman Church here. To the impartial observer there seems less ground for enthusiasm. One of the three, the Apostolic Delegate Mgr. Falconio, is really an Italian, who will now return to Rome. He is, however, a naturalized American, and has spent a good many years in this country and Canada. Archbishop Farley of New York is Irish-born, and has been promoted rather because of his submissive obedience to the Vatican and the importance of his post than because of any distinguished ability of his own. Archbishop O'Connell is out and out a reactionary representative of the least pleasing side of Romanism. Tho born of humble Irish parentage in Lowell, Mass., he likes to assume the air of a prince of the church; he has been a zealous adherent of the Vatican camera; and can be counted upon to support the reactionary policies of the party now dominant in the Roman Church. Rev. F. A. Roche, one of Archbishop O'Connell's Council writes:—"Archbishop O'Connell's elevation means the crushing defeat for moderism in this country. ..... No one dares to insinuate that the new cardinal is not intensely loyal to the church." Father Roche's comment is said to contain a covert stab at Archbishop Ireland, whose claims for the Cardinalate have been rejected because of his suspected modernism. The choice of such men for the highest honors which the Pope can bestow, to the exclusion of a man of Archbishop Ireland's spirit, can hardly be satisfactory to progressive and broad-minded Catholics, and seems to indicate that the next Pope is likely to be dominated by the same influences as those which have so unfortunately controlled the reign of Pius.

It is a noble and beautiful thing to find ourselves growing out of our contempts.—*Phillips Brooks.*

NEW BOOKS.

THE CASE OF RICHARD MEYNELL, by Mrs. Humphrey Ward. New York. Doubleday, Page and Co.

Those who "began" Mrs. Humphrey Ward at the beginning and first read her in the fresh originality of Robert Elsmere, over twenty years ago, will find this book one of exceptional interest and only half-disappointment. Many novels have come from Mrs. Ward's facile pen since her first writing. But they have been different, some of them very different. Now she returns to her early theme: she deals with the soul of a man wrestling with the problem of new religious ideals: she deals with the soul of a woman wedded irretrevably with the faiths of the past yet brought by circumstances to enlist her heart's deep interest with a prophet of the newer and to her the subversive faith. Not that the problem of this book is the same as that of the earlier one. Robert Elsmere is dead: the world has moved forward twenty years in the direction towards which he led: and Richard Maynell's task is not to break away from the established church to organize in noble isolation a new brotherhood of his own; but to lead an advance of "Modernism" within the church which if it succeeds shall make the church itself fulfil Robert Elsmere's ideals and work in the passion of his enthusiasms. One may readily confess that Mrs. Ward's facility of story-telling has gained much since her first writing. The "story" here has more artistic drama and more human interest at any rate from the average reader's point of view. Its character-lining is more complete and accurate, and its development more closely knit and more symmetrically unfolded. There is more warmth and color to it. And yet it is not as Robert Elsmere was:—one misses the spontaneity of daring thought, and the first unaffected *verve* of creative impulse which gave us Catherine, Rose and Robert at their first appearance. The drama of the story in which the problem of the book is inlaid is perhaps too consciously a good story and the human element a little forced as it seems to us, to relieve the dialectic of the modernist's "brief." As in the earlier book the most interesting character is not the hero, nor the "girl," but Catherine, in one case the hero's wife, and in the other case his sweetheart's mother. Doubtless Catherine will always remain Mrs. Ward's masterpiece in creation. As too often is the case with her heroes, Meynell's character, while noble, exalted and spiritually refined, breaks with a certain tragedy of failure just where we want it to tower in strength: and we fear that the failure belongs to the genius of his creator. One cannot easily forgive, either, the artistic blemish of that "altruistic lie" which discolors unnecessarily the close of the story's tragic episode. The whole theme of the book turns on a prophet's utter passion of sincerity and truth-confessing in the name of the Church: why needlessly invade its problem with this issue of the ethics of deceiving a dying girl by a straight lie? The "tragic episode" is painful and tensely dramatic; and the plot of the story is further made interesting by episodes of intrigue and malice at last triumphantly overborn. It all makes a good story and it all presents vigorously a noble and time-significant problem; but it is not "Robert Elsmere" over again, or anything so good.

THOUGHTS FOR DAILY LIVING: from the spoken and written words of Robert Collyer: Selected and arranged by Imogen Clark. Boston. American Unitarian Association. 176pp. $1.00

"By faith I stand; by hope I soar; by love I am," we read on one of the golden pages of this little book: and there is the soul-equation of Robert Collyer: a man of resolute faiths and soaring aspirations,—but first of all a man of surpassing friendliness and royal warmth of heart. We are glad that this volume has been put together so felicitiously by one whose sympathies and rare discriminations make her peculiarly fit for so delicate a task. Every side of Dr. Collyer's sunny nature and mellow inspiration is here revealed: and almost every need of every human soul in every vicissitude of life may here find some page illumined with its specific satisfaction.

MY LADY OF DOUBT: by Randall Parrish. Chicago: A. C. McClurg & Co. $1.35 net.

This is a "historical novel:" its hero is a revolutionary spy: its heroine is daughter of a loyalist and sister of a patriot and in love with the spy, and masquerades as a dashing young officer but never forgets her feminine delicacies. There is adventure on every page: a spritely ethical problem or so involved: not a few impossible situations,—and all the other things that make up a proper "historical novel"—of this particular school. For those who like this sort of thing, this surely is not the poorest of the sort.

The Harvard Theological Review for October contains good things from various points of view,—though the direction of the viewing is not so very divergent. The academic range is certainly interesting. Andover Theological Seminary, Auburn Theological Seminary, the Harvard Divinity School, the Yale Divinity School, Wellesley College, the City College of Calcutta, each bring a contributor. "Emerson from an Indian Point of View" is the opening article, and this comes from Herambachandra Martra, President of the Sadharan Brahmo Somaj. Prof. Dainel Evans of Andover writes about "The Ethics of Jesus and the Modern Mind." Prof. Herbert A. Youtz of Auburn treats of "The Critical Problem of Theology Today: The Problem of Method." Dr. Fenn writes "Concerning Natural Religion," a characteristic and fascinating article. Douglas C. Macintosh discusses "The Idea of a Modern Orthodoxy" very suggestively, and Dr. Mary Whiton Calkins, Professor of Philosophy and Psychology at Wellsley College, and bearer of the double degree of L.H.D. and LL. D., presents a very modern and satisfying article on "Prayer."

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